

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost”*  
(II. PETER 1: 21).

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## IS MORMONISM A MENACE?

BY LON J. HADDOCK.

“Truth forever on the scaffold ;  
Wrong forever on the throne.  
Yet that scaffold holds the future  
Where beyond the great unknown  
Standeth God, within the shadow,  
Keeping watch above His own.”

So many varied and conflicting stories are current with respect to the Mormon people, their teachings and practices, and so much prejudice has been aroused in the minds of the people of Great Britain, culminating in some instances in mob action and violence against the missionaries of the Church, that a brief resumé of the activities and achievements of this particular sect would appear to be both proper and timely. The British people are traditionally lovers of fair play, and it is safe to assume that if the actual facts of Mormonism can but be brought squarely before their notice, they will see to it that this organization is given the same rights and privileges, within the law, as are extended to other churches.

For upwards of eighty years the elders of the Church of Jesus Christ of Latter-day Saints, commonly called the Mormons, have been industriously promulgating the message of the restored gospel among the people of the United Kingdom. During that time thousands upon thousands of representative men and women of the empire have received the glad tidings, with reverential hearts, and have hastened to yield obedience to its mandates. In every case the acceptance of the message has been characterized by a changed attitude toward life. Instances are multiplied where entire families who, prior to joining the Church, were living out their lives in poverty and obscurity, following blindly in the

footsteps of their forbears, with little of hope, or aspiration, have suddenly become changed beings. Under the benign influence of the Spirit of God, which has come to them as a result of their obedience, the scales have fallen from their eyes, and their swelling souls have thrilled within them as the glorious vision of life's real purpose has unfolded before them. Hope, ambition, faith that achieves—these are among the new forces that have stirred within them as day by day they have become more cognizant of their kinship with Deity. Man made truly "in the image of God, and thinking it not robbery to be equal with God!" With such a concept held constantly before the mind, what son of God can fail to rise and achieve?

Just so it is then, that in every instance wherein men and women have sincerely accepted the teachings of Mormonism, life for them has begun to take on new meanings. Man once made aware of his divine kinship is no longer satisfied to remain the humble "worm of the dust," but setting himself earnestly to the task, he rises up out of poverty and sin, out of shiftlessness and indolence, to take his place as a teacher and inspirer of his fellow-man. The home life that previously may have been individualistic and discordant, now becomes a center of love and unity, as the family members bow in humble devotion before the Lord, or as they lift their voices in hymns of praise and thanksgiving.

No man can receive the blessed message of the gospel of the Lord Jesus Christ and remain in his former condition. The spirit of the gospel is the light of Love—love of God and of all His creatures, and walking in this light the sincere convert feels his heart swelling with charity, sympathy, and consideration for the rights of his fellows, and his course among them is marked with honor, justice, and fair-dealing. Such has been the result of the teachings of the Church of Jesus Christ of Latter-day Saints, as exemplified in the lives of all those who have become affiliated with it in this, as well as in all other lands. Not one single case can be cited wherein the individual has not become a better man or woman, a more devout Christian, a nobler father or mother, and a truer friend and citizen, as a result of accepting the teachings of Mormonism. That there have been lapses on the part of some individuals no one will attempt to deny. But such lapses have been due to the inherent weakness of the individual, and not to the precepts and practices of the Church. And with respect to such delinquencies it is questionable if Mormonism, as a Church, cannot show a smaller percentage of such than any other church in Christian England.

But in spite of the evidence of better living, and the marked consistency of the course pursued by the converts to Mormonism, which has been so apparent to all fair-minded observers, prejudice and bigotry have not been idle. Stories, lurid, grotesque, fanciful as any of the myths of the remote past, have been assiduously

kept in circulation. Tales, worn threadbare by seventy odd years of usage, and that have been riddled again and again with the shafts of truth, are still requisitioned into service. The frenzied outpourings of the diseased minds of those who make and love a lie, they continue to arouse the passions of the credulous, and to excite the profound disgust of administrative authorities of Great Britain, who, having conducted official investigations and called for evidence, have demonstrated that such weird tales are without any foundation in fact.

"Soul Brides," "Golden Bible," "Polygamy," "Girl Stealing." What an array of headlines for the penny weeklies and the cheap moving-picture screens! "I know a man who knew another man who knew a woman who knew a girl whom the Mormons stole right from her neighborhood," says one. "Why, I heard of a girl, in fact I read of it in the Blank Weekly, whom the Mormons kept prisoner for months, and she finally escaped by climbing over the high wall built around Utah," chimes in the second. And so the calumny spreads abroad to the great perturbation of the ignorant, and to the mild amusement of the intelligent, who appreciate the foolishness of it all. Meantime, the writers of such screeds unctuously felicitate themselves upon the golden flood which sweeps inward from the contributions of the lovers of scandal, and the shade of Shakespeare's Puck continues to murmur, "What fools these mortals be!"

Now, if it all ended here, there would be no occasion for this article. But, unfortunately, such lies and misrepresentations have an effect that is not fully appreciated by many of those who repeat such wild rumors. Innocent missionaries of the Church— young lads who have left their pursuits at college, at the work bench, the farm, or in business activities; and older men who have left a wife and family, and their various interests, to come at their own expense as ambassadors of the risen Lord, in an endeavor to bring the glorious tidings of the revelation of God to their kinsfolk and friends in this land, are represented as sneaking, lying, conscienceless creatures, bent on misleading credulous young English girls, and decoying them off to Utah for unspeakable purposes. The result of such misrepresentation has been that many good people who, in the calm light of reason, would not willingly be guilty of an unjust act toward anyone, become so inflamed with the passion of prejudice, and the distortion of their imagination, spurred on by the insidious urgings of those who desire the downfall of the Church, that they lend themselves parties to mob action and violence. In many, many instances Mormon elders have been set upon and abused by the very people who, did they but know the true facts of the case, would be foremost in giving them protection.

"But," says one, "if these stories are not true, why do you not deny them? If the papers publish defamatory statements you

can sue them. Why, then, do you not take action against them?" All of which seems perfectly logical and true. But, it must be borne in mind that in order to sue to advantage several factors must be present. First, a specific charge must be proved. Now, it is a significant thing that during the period in which the writer has been sojourning in England (since June 26th of this year, and during the years 1898 and 1899, when identically the same kind of silly stories were being circulated), in not one instance has a direct charge been made against any living individual member of the Church upon which an action for damages might be instituted. Not a single, specific instance, giving the name and address of any woman who has been decoyed away by the Mormons, nor the date of the occurrence, nor the name of the man responsible, has ever appeared in print. True, the supposed name of some fictitious "heroine" has appeared at times, but it will be noted that the editors scrupulously avoid giving the address or standing of the person. Obviously, it would be absurd to attempt to recover damages from a person who existed only in the depraved mind of some writer of fiction. And it is equally obvious that the editors know too well that they dare not publish the names of any living elders of the Church, because in that event they would render themselves liable. For years now a standing offer of £200 has been posted by Mr. V. L. Peet, a non-Mormon, who traveled all the way from Utah, at the behest of certain business men there who resented the aspersions that were being cast upon their State, to England, for evidence to prove that any one girl or woman had ever been decoyed away to Utah by an elder of the Mormon Church, or with the connivance of the Church officials. Do reasoning men and women think such an offer would be left to go begging if there were any truth whatsoever in the lurid tales that are being sent abroad by the calumniators of Mormonism?

No! Ever and always it is the same old twaddle. A mass of wild, general accusations, with not an item that will bear the calm light of judicial investigation. It is one thing to make sweeping accusations against a church as a whole, but the knowledge that damages for libel may be recovered if unfounded stories against individuals are circulated, makes the accusers of the Mormons put forward discretion as the better part of their valor.

Again, it will be noted that all of the stories against the Mormons make their appearance in the cheap penny weeklies and the publications that seem to pander to the lovers of sensationalism. The big, representative newspapers of England appear to have no space to give to stories of vilification and abuse. Perhaps it is because they read the *Encyclopedia Britannica*, and other authoritative sources of information, and have learned therefrom the real conditions that obtain in Utah and among the Mormon people in general. Perhaps, too, it is because they know that a brief

glance into any standard geography will show Utah among the great union of states whose symbols make up the starry constellation of the American flag. But it is in the cheaper periodicals that the tales of horror and outrage appear, and here, it will be noted, they are labelled as contributions from "Correspondent," or "Commissioner," or some other unknown and equally unknowable person upon whom the responsibility for the origin of the story may be shifted. Verily, the way of the transgressor is hard, and his meanderings strange and wonderful!

Now, the true status of the Mormon people, and the purpose of the organization known as the Church of Jesus Christ of Latter-day Saints, are easy of ascertainment. In this day of intimate world-relationship, and rapid exchange of thought, facts are so easily obtainable that no self-respecting man or woman would think of lending his or her support to villification of another individual. What, then, shall we say of those who wilfully engage in the villification of an entire people? Mormonism is no longer an obscure creed. It is a great World Movement! Its membership has grown from a mere half dozen on April the 6th, 1830—the date of the organization of the Church—to approximately three quarter million souls. Its missionaries have circumnavigated the globe, and it now is maintaining missions in all of the States of the United States, as well as in Old Mexico, the United Kingdom, Norway, Sweden, Denmark, Switzerland, Holland, Belgium, and other of the nations of Europe; Australia, New Zealand, Tahiti, Samoa, Hawaii, and various islands of the South Seas; Japan and South Africa. In addition to this, proselyting has been carried on in Iceland, India, Turkey, the Holy Land, and, in brief, wherever opportunity has presented throughout the entire world.

Is it to secure women for vile purposes that this tremendous effort has been and is now being made? Can so foul a purpose be carried on in such a wholesale manner, and none of the rulers of the various nations, including those of enlightened Great Britain and the United States of America, be able to detect or prevent it? Or does it not resemble more the conscientious effort of a devout people made custodian of a great message to "preach the gospel in all the world for a witness," shortly before the time of the coming of the Son of Man?

On July 24th, 1847, the vanguard of the Mormon people, consisting of one hundred and forty-three men, three women, and two children, under the able leadership of Brigham Young, entered into what is now the Salt Lake valley. Without financial support or adequate equipment they had completed a pilgrimage of upwards of twelve hundred miles, mostly on foot, across the plains from Illinois, and up over the crest of the great Rocky Mountains, in search of a land where, like the pilgrims of old, they might worship God unmolested. From this meager beginning they have prospered, under the blessing of God, until to-day upwards of five

hundred towns, hamlets, and cities dwindle the former desert spaces of Utah. Truly have the words of Israel's great prophet-poet, Isaiah, been verified, for "the wilderness has blossomed like the rose, and the barren desert is a fruitful field."

Not only in Utah have they pushed their conquest, but Arizona, from Phoenix to St. John, is a tribute to their enterprise. Two entire counties of Colorado, and much of Idaho, Wyoming, Nevada, and Montana, has been reclaimed through their industrious efforts. Nearly ten thousand members of the Mormon Church have settled in Alberta, Canada, and the Canadian government officials are offering every reasonable inducement to secure more of them. And so, in face of lies and slander, and in spite of the howlings and fomentations of its detractors, Mormonism continues to grow and increase and spread abroad.

(TO BE CONTINUED).

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### THE BANYAN TREE.

SOUTHEY, in a passage in one of his poems, describes this wonderful tree with as much felicity as truth. The scene depicted by the poet is "a green and sunny glade" in a tropical forest—

"And in the midst an aged banyan grew :  
     It was goodly sight to see  
         That venerable tree ;  
     For o'er the lawn, irregularly spread,  
 Fifty straight columns propped its lofty head :  
     And many a long depending shoot,  
         Seeking to strike its root,  
 Straight, like plummet, grew towards the ground.  
 Some on the lower boughs which crossed their way,  
     Fixing their bearded fibres round and round,  
     With many a ring and wild contortion wound ;  
     Some to the passing wind, at times with sway  
         Of gentle motion swung ;  
 Others of younger growth, unmoved, were hung  
 Like stone-drops from the cavern's fretted height.  
     Beneath was smooth and fair to sight,  
 Nor weeds nor briars deform the natural floor ;  
 And through the leafy cope which bowered it o'er  
     Came gleams of checkered light.  
     So like a temple did it seem, that there  
 A pious heart's first impulse would be prayer !"

The banyan or pagod tree is a native of the sunny climes of Hindostan and Cochin-China, and frequently attains an enormous size. One very large one, in Hindostan, has no fewer than three hundred and fifty stems, each stem equal in girth to a large oak,

besides over three thousand smaller ones, the whole forming a canopy of foliage overspreading an area of seventeen hundred square yards, or about one hundred by one hundred and fifty feet. The leaves of the tree are heart-shaped, and about six inches long; its fruit resembles, in shape, size and color, a rich, scarlet cherry, growing in pairs from the axils of the leaves. The branches frequently extend over two acres horizontally, straight out from the trunk, and send forth long, straight shoots or arms, which root themselves in the ground, and form props—like smooth pillars, covered with silvery bark—for the boughs, and simultaneously supply them with additional moisture from the earth. The main trunks usually measure from twenty-five to thirty feet in circumference, and from sixty to eighty feet in height. The props or stems frequently measure ten to fifteen feet around the base.

In the branches of these wonderful trees the Bonzes, or Hindoo hermits, build their huts, and their dense foliage afford the traveler a welcome shelter from the burning rays of a tropic sun. The Hindoos often convert them into temples, placing their idols under the shade; and from this comes the title of "pagod" tree. In some parts they are held in awe, and believed to be the haunt of spectres; in others are erected, beneath their shade, pillars of stone, or posts, elegantly carved, and ornamented with the most beautiful porcelain, to supply the place of mirrors.

As for the fruit, only birds and monkeys eat it; but its milky juice supplies a kind of caoutchouc, and the wood of the larger stems is useful from its toughness and lightness.

VEDA.

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TRUE SUCCESS.—In business, in home-life, in social intercourse, in politics, there is a success worth striving for, which is the attainment of the immediate object in view; but there is something far higher, far more valuable, far nobler. It is the purity of character, the elevation of purpose, the fidelity to principle, the faith in God, and the perseverance of effort which are of themselves the real success of life, that will shine through all the clouds of temporary failures.

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THE joys and sorrows of this world are so strikingly mingled! Our mirth and grief are brought so mournfully in contact! We laugh while others weep, and others rejoice when we are sad! The light heart and the heavy walk side by side and go about together! Beneath the same roof are spread the wedding feast and the funeral pall! The bridal song mingles with the burial hymn! One goes to the marriage bed, another to the grave; and all is mutable, uncertain and transitory.—LONGFELLOW.

THURSDAY, NOVEMBER 13, 1919.

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## EDITORIAL.

### KEEPING JOURNALS.

THE practice of writing, either for preservation in private journals or publication in current periodicals, is one that every young elder in the Church should be encouraged to adopt and follow throughout life. Among the earliest instructions of the Prophet Joseph Smith to missionaries, as they were about to start upon their missions, was a powerful admonition "to keep a journal." The Twelve Apostles were instructed to do so when they were first sent out, and this counsel has ever been enjoined upon missionaries and other official representatives of the Church for more than eighty years. We consider the counsel given missionaries from Zion, is equally applicable to elders called in the local field to act as conference presidents and traveling elders.

The object is to gather information and put upon record the dealings of God with His children as they are observed in the ministrations of His servants in these latter days. The great advantage to an elder in keeping a journal of his travels and ministry is apparent, when we consider the opportunities he has to see the interesting places and persons of the world, to meet the various classes of society and observe the customs which distinguish them, to ruminate about the scenes of historical value and gaze upon the curious collections which scientific studies and research have contributed for the information and education of our race. As in all after life, allusions to these will appear in the press and in conversation with intelligent people, knowledge of them to a greater or less extent should form part of our education. We only engage in gathering this kind of intelligence, when upon missions, incidentally. It is not the main purpose of our pilgrimage to foreign countries, but the purpose that takes us abroad gives us the opportunity to collect a useful fund of information upon all these things, while not lessening our usefulness in preaching the word and administering the ordinances of the gospel.

Another very excellent reason why a journal should be kept by every elder is that he may have, for convenient reference, lists of all the people he meets and become acquainted with. This is of peculiar value to us, from the fact that the saints whom we labor among abroad are continually gathering to Zion, and we expect to meet them all again sometime; but unless we record their names and occasionally look over the history of our dealings



with them, in most instances not only the history but the names will pass from memory and leave us in that estranged condition which causes us to meet dear friends and brethren, who have ministered to our comfort when we were far from home, as strangers. There are, of course, exceptional instances where elders have such excellent recollection of names and faces that they never forget; but these are far from common. We have observed and heard of many occasions where the failure to recognize the immigrating saints, who were well known in foreign lands, has caused them bitter disappointment and pain. This would be avoided in a very great degree if journals were carefully kept, and occasionally, in after years, read over to "stir up our minds by way of remembrance."

In regard to what should go into a missionary's journal, there ever will be great difference of opinion. The journal, if it is faithfully kept, will be the best biography of the man who keeps it that could be written. It is sure to contain characteristic sentiments enough to afford a perfect index, at least, to the character of the writer. Thus the daily journals of President George A. Smith and Wilford Woodruff are altogether superior to any kind of "Life" or "Biography" that could be written of them. But sometimes young elders fall into a habit of recording unimportant matters in their journals. We recollect seeing a journal in which the following entry was regularly made every day for five years: "I awoke this morning and ate my breakfast, after which I"—then followed an account of the day's labors. That sentence repeated so often, if compiled, would fill a volume of itself, and was entirely unnecessary, as the presence of anything else, whatever, upon the page would indicate all that it tells. Many journals are merely railway time-cards and distance-tables, reiterating what every guide-book contains. So far as this disposition to record time and distances relates to the personal travels of the writer, it is a good feature of his journal. It becomes quite an interesting summary to foot up the miles traveled while upon a mission or for a given number of years. But we consider that next to the faithful record of actual missionary labors, the journals of young elders ought to be filled up with their intelligent observations of the people, scenes and objects of natural and artificial wonder which they encounter. Suppose the journals of our missionaries contained this class of matter. If they were compiled, they would form an encyclopedia of rare utility and interest. As they are kept, no doubt, the curious would be entertained for months in their perusal.

The habit of writing in a journal grows upon one and becomes a source of much pleasure. We have sometimes heard smokers of tobacco give as a reason—no man *can* give an intelligent reason for smoking—for indulging in the habit "that his pipe had become a companion with which he communed and it became a

great solace and comfort to him in that capacity." Now, while we cannot say much for the company such as one keeps—a hot, stinking, murky, puffing thing, both offensive and injurious—the idea of companionship which the settled habit suggests is true, and carried in another direction is very delightful, particularly in the direction of a daily journal. We are acquainted with a distinguished official of the Church, who enjoys his daily communion with his journal with all the pleasure and none of the injury that the smoker does with his pipe.

The journal may become, in addition to a charming companion—if it is a charming journal—a silent monitor, a guide, a friend to succor and to save. President Woodruff once remarked in this connection:—"So long as you keep your daily journal and write down the things you do, there is not much danger of you doing much that is wrong." How true to the mark this observation strikes us. Go! look over your lives, and in nearly every case the mistakes, the wrong-doing, the blots, will be found wanting in that period which was recorded in your journals.

From this practice of reviewing the events of each day, the memory becomes strong, particularly in its grasp of names and dates, and the habit of keeping things in order and of pursuing with method whatever occupies our time will naturally ensue. This bears a rich reward in the increased power to do; for by method one may accomplish two-fold, perhaps ten-fold what the erratic worker can possibly find time to do.

Many are the reasons that might be named for urging missionaries to keep journals, but at home they will say they do not apply. It becomes insufferably irksome to chronicle the everyday, humdrum affairs of routine home life! Let us consider a moment what might legitimately go into a home journal that will be of interest. Firstly, the morality of writing down our acts; then the benefit to the mind in reviewing them at the close of each day, and the pleasure of a confidential companion. These ought to be sufficient, but to make the matter worth recording, if we do not find it in "arising in the morning" and in "eating breakfast," perhaps if we will take into consideration the natural objects of interest about us, as of animal life, scenery, the people we meet, etc., we may find some entertainment and possibly develop rare powers of observation that will lead to special studies and enable us to do something in the interest of science or art that will be worth the labor, and do good to our fellow men.

The advantage of a journal to one who writes for publication is hardly to be calculated. It not only supplies him with data, but it cultivates the art he has chosen, and is a wonderful help to him when the labor of writing is required but the spirit to write is dormant. His journal then is a treasury from which he may draw in the hour of need. There are journals written in youth

that have been, to some of the world's greatest writers, the source of information, and their mainstay and principal helper in advanced years. So may we all find our journals, if we keep them faithfully now, and write down in truth the things we learn and do to-day.

J. F. W.

### TIME'S CHEST.

THE things of the Past, be they sad or joyful, can never, never return. Time gathers them all in with silent, relentless hands. Clouds may obscure the sunshine for a while, yet it will burst its grey trappings eventually, but "the tender grace of a day that is dead" will never return. Time vouchsafes us but one golden day at a time, and that, being used, is laid up in his Chest—for ever. When our days come to be examined, will the Giver of Days be satisfied? Will He count them well-bestowed? Think well on the answer, for on it will depend the manner of the Days-to-be.

For each of us our Chest holds treasures known only to the inmost hearts of us. The gems of old association, of loving companionship; the still richer jewels of truest, tenderest love, and closest intimacy; the pure gold of sacrifices, offered up for love's sake; the dross of evil desires and sinful indulgences; pearls, that were tears, shed in the Long-ago; diamonds, that was rippling laughter when the world was young—all are there, a motley host.

Flowers there are, too, and weeds. Blended now in brown ashes. Roses, that were the posy of a bride, red and dewy, once; lilies, pale and pure, in the Dead Days, that were laid on a little one's grave; daisies, they clasped in their little brown fingers, before Death laid his cold finger on their warm, pulsing hearts. Useless weeds that sprang up on the track of cruel, careless words: noxious plants, that flourished in their day, nourished by wicked thoughts and actions. All, all are there, mingled into one by the hand of Time.

Days of Shadow, and Days of Sunshine! There they lie! And now, in the After-days, we can look on them without the wild stirrings of glowing joyfulness, or prostrate grief, scarlet shame or dark despair, that possessed us in the days of old. Time's kind hand has mellowed them into a faultless whole, and in this perfected tapestry we can see how gloriously the darkness blends with the light.

Men, whose sight is very dim, beat helplessly on the bars of iron that divide them from a knowledge of the Infinite. Always they are laying past the days, the precious days, in the Chest of Time, saying: "These are mine own, I have done with them as I willed, and so shall I always."

But at last the Giver of Days gathers them in and says: "Nay,

they are mine, I gave them to thee, and now I gather them back into my bosom. How hast thou used them?"

When thou layest thy days up in Time's Chest, see to it that they have been well spent. Be ready to give the Father a good account of each moment. Then it will be well with thee.

Glasgow.

JEAN BLAKE.

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### MINUTES OF THE NORWICH CONFERENCE.

ON Sunday, November 2nd, 1919, the Norwich semi-annual conference was held. There were in attendance: President George Albert Smith, Elder Junius F. Wells, Elder Herbert Burrell, President Frank Alexander and Elder Arthur R. T. Phillips.

The morning session: Prayer by Brother Wilfred Copling. President Alexander welcomed all present. Sacrament was administered by Brothers Charles M. Coleby and William Carey. A short program was then rendered: recitation, Dorothy Drew; dialogue on the first principles, Hilda Dawson and Doris Burrell; quartette by children of the Norwich Sunday-school, and other interesting items.

Elder Wells spoke of the wonderful memory the children of the Sunday-schools possessed; they are laying a foundation that will never be disturbed. Let us train our children and ourselves to commit to memory the words of the Lord, which can be interpreted by the Holy Spirit. Children that have the gift of the Holy Ghost conferred upon them are able to estimate the truth; to separate the wheat from the chaff. What an inestimable blessing this is!

President Smith said it makes no difference who addresses the meetings of the Latter-day Saints, they all speak by the power of the one Spirit, and it is important that the congregation cultivate that Spirit. [When interviewing the American Ambassador in regard to sending elders to England, the Ambassador said, "We do not want any missionaries here, we have plenty." "That," said President Smith, "is what the Jews said when Christ came."] The churches of the world are in doubt about spiritualism; they do not recognize it as the power of Beelzebub. The holy priesthood is the only authority that can control the work of the adversary. Saints who do not keep the commandments, including the Word of Wisdom, will not enter into the celestial glory. We are not allowed to become careless and neglectful; to have our names on the Church records is not sufficient. The "ship of Zion" is going into port alright. Be faithful and you will be safe; do not jump overboard.

Benediction by Brother Sidney Peek.

Afternoon session: Prayer by Brother Cecil Tyrrell.

Elder Phillips presented the names of the general and local authorities of the Church, who were unanimously sustained.

President Alexander explained the organization of the Church, and how the authorities are sustained by the members. He related the story of the manifestations that the Prophet Joseph Smith received.

Elder Phillips followed. We should be proud to bear the name of Mormon, which is given to all Latter-day Saints by the people of the world. Soon all faithful members will be called to Zion; already many have gone there.

Sisters Ivy Firmer and Maggie Walker sang a duet.

President Smith addressed the assembly. We believe that the "little stone" has been cut out of the mountain and is rolling forth, breaking down the traditions of men. We believe that the heavens are opened, that angels are ministering on earth, as in ancient days: we believe in a physical God, an exalted man. The speaker told the following story of his little girl, who was asked what she believed in. "The three principles," she answered. She was then asked what kind of baptism she believed in. The child replied, "to be buried in water." "And why not by pouring or sprinkling," said the questioner. "Well," said the little girl, "If Jesus thought it necessary to be baptized by immersion, we may as well be baptized all over, and not in spots."

Elder Wells confirmed the words of the previous speaker, and read from the Doctrine and Covenants regarding the restoration of the ordinance of baptism.

The choir beautifully sang, "When Jesus shall come in His glory."

Evening session: Prayer by Brother William Shepherd.

President Alexander welcomed the large congregation, including Elder Herbert Burrell, who had just returned from the mission field. Elder Burrell gave a short address, telling of the kindness shown him whilst laboring in the Newcastle conference.

Sister Florence Spall sang the solo, "Nearer, dear Savior, to thee."

Elder Wells said the churches of the world are empty, because they lack the spirit of God and authority of the priesthood. Congregations are weary of an uninspired ministry. Why do they not go to God for revelation, instead of seeking spiritual light of evil spirits, in dark cabinets and from mysterious table-rappings. God has appeared and spoken in the past. He has in our time. We challenge the world to speak the truth about the Latter-day Saints, for if we were wrong we would have long since been overthrown. But we are right, and there are no lies nor powers of the adversary that can stop the work we are doing. Many here will live to see this gospel taken to Israel, who will receive it by the hundreds and thousands. Then the world shall see the truth of the revelations given to Joseph Smith.

President Smith spoke on the subject of spiritualism. Is it not ridiculous to suppose that intelligent spirits should answer to the

“knock” of a medium, just to satisfy human curiosity? The spirits embodied in men are superior to any that may be so called up. Since the year 1830, when the gospel was restored, there have been many wonderful inventions and discoveries not previously known. That these should come forth in this period was foretold by the prophets. Day by day scientific research confirms the truths contained in the Book of Mormon. Remember, we are created in the image of God, and are His children; be worthy of Him; be a light to the world. Let us do all we can to bring the blessings of the gospel, which makes us happy, to our neighbors, who are our brothers and sisters, that they may rejoice with us in the truth.

President Alexander thanked all present, especially those saints who had come from distant parts to attend conference.

The choir sang the anthem, “The coming day.”

Benediction by Brother H. A. Alexander.

ARTHUR R. T. PHILLIPS, Conference Secretary.

### THE NOBILITY OF LIFE.

“STUDY rather to fill your mind than your coffers, knowing that gold and silver were originally mingled with dross, until ambition parted them.”

This statement may cause Latter-day Saints to reflect on what they were before the gospel of Jesus Christ was brought to them; they were mingled with the earthly dross and alloy, and their brightness was dimmed by the contact. We are told that a veil was drawn over our minds when we entered this life, but the will and determination we exercised to keep our first estate, is still ours. As we grow to manhood the various traits that we exhibited in the pre-existent state become more and more marked.

It is an interesting thought that each of us has a certain portion allotted him in this life. When we realize this, the knowledge that we before possessed begins to awaken, and we find ourselves aspiring to do the work of God. We have the words of the Savior to assure us: “If any man will do his will, he shall know of the doctrine” (John 7: 17). We then understand that a man can do the will of the Father by adhering to and keeping His commandments, which will fit him for the after life. God made man for eternity, and His aim is to bring him in the best way to that end. For this we see the need for pain and sorrow and other afflictions that come to help him realize his mission in life, and understand the design of his Maker.

It is not for the average man to rest in contentment. He is born to lofty hopes and aspirations as the sparks that fly upward. The spark of immortality that is his portion, blazes out to a fire of magnitude. When he learns the ease with which the mind can

overcome some of the difficulties of life, he is shaking off the dross and bringing the gold and silver to the surface.

“Who does his task from day to day,  
And meets whatever comes his way,  
Believing God has willed it so,  
Has found real greatness here below.

Who guards His post no matter where,  
Believing God has placed him there,  
Altho' but lowly toil it be,  
Has risen to nobility.

For great and small there's but one test.  
Tis that each man should do his best,  
Who works with all the strength he can,  
Shall never die in debt to man.”

IRA W. MOUNT.

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### FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held October 5th, 1919, at Hull. Two candidates were baptized by Elder Robert H. Summers.

October 24th, at Deseret, London, a baptismal service was held. Two candidates from the North London branch were baptized by Elder Ernest H. Kearl. They were confirmed by President James Gunn McKay and Branch President William T. Hawkes.

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**Harvest Festival.**—On October 20th, 1919, a most successful harvest thanksgiving service was held in Leeds. The display of fruit, flowers, and vegetables was beautiful. There were songs, recitations, and remarks given in harmony with the occasion. President Leonard H. Whipple presided and spoke. Elder Harry Greenall delivered a splendid discourse. The meetings were crowded and all thoroughly enjoyed them.

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**Reorganizations.**—Sunday, October 26th, 1919, the Ipswich branch of the Norwich conference was reorganized. The officers and teachers are as follows: Stanley H. Marshall, president; Harriet Barker, superintendent of the Sunday-school; Florence L. Spall, first counselor and secretary; Lillian Shelley, second counselor; Lillian Shelley, Lucy Rowe, Harriet Barker, and Stanley H. Marshall, teachers. Brother Marshall was sustained as president and teacher of the Mutual Improvement Association, with Florence Spall as secretary.

On Sunday, November 2nd, the South London Sunday-school was reorganized by President James Gunn McKay, with the following officers: Samuel G. Frost, superintendent; Margaret Hamilton, first assistant; Eliza Jane McCullough, second assistant; Alice Willard, secretary; Florence Hutchins, organist; Florence Vincent,

Nellie Sartain, Elsie Spring and Harriet Spring, teachers. At this meeting William A. Sartain was set apart as second counselor in the branch presidency; Sister Florence Russell, branch clerk, and Thomas P. Russell, *Star* agent.

**Sale of Work.**—Saturday, October 25th, 1919, the Relief Society of the Halifax branch held a sale of work at their hall. It commenced with a hymn and prayer. Miss Edith Hunter very beautifully sang a solo. Sister Lucy W. Smith, from Liverpool, who kindly came to visit and open the sale, addressed the audience, speaking in glowing terms of the great work accomplished by the Relief Society. She exhorted all members to support this cause and be united in true love and charity. Sister Alice Brearley then presented Sister Smith with a small token of remembrance in behalf of the Relief Society sisters, which she very kindly accepted. Lily Mozley very ably gave a pianoforte selection. Sister Smith then declared the sale of work open. In the evening a short concert was given, and Sister Smith made a most encouraging talk, and President Leonard H. Whipple also made a few remarks. The proceedings were most successful and well attended. The sale realized about £10. On Sunday, October 26th, 1919, Sister Smith again met with the members of the Relief Society at a special meeting. Important topics were discussed pertaining to their work. The saints highly appreciated the visit of Sister Smith and her daughter, Edith.

#### DIED.

**PATON.**—Sister Isabella Paton, October 5th, 1919, at Gervan, Ayrshire. She was born 5th February, 1863, at Peccarton; baptized 5th October, 1912, by Peter S. Condie. Deceased was interred at Kilmarnock. Sister Paton was a staunch Latter-day Saint, and is survived by a son and daughter.

**SCALES.**—John Henry Scales, at Doncaster, Sheffield conference, on October 16th, 1919. He was born at Bentley, Yorkshire, 24th January, 1852, and was baptized on the 16th of October, 1898, by Elder Ernest P. Oldham.

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